

A Sermon

preached at Paules crosse
the firste Sunday after New-
yeeres day, beeing the
thirde day of Janu-
ary. 1580.

By William Fisher
*Student of Divi-
nitie.*



Imprinted at London,
for Edwarde Aggas and
Thomas Chare.

1580.

D

SION COLLEGE
LIBRARY.

MATH. 9. vers. 11.

When the Pharisees saw that, they said vnto his disciples: why eateth your Maister with Publicans & sinners?

12 When Iesus heard that, he said vnto them: The whole neede not a Phisition, but they that are sicke.

13 But go ye and learne what this is: I will haue Mercie and not Sacrifice: for I am not come to call the righteous, but sinners to repentance.



I may appeare by these woordes which I haue read vnto you (Right Honorable & men & brethren righte dearely beloued in the Lorde) that Christ Iesus the true Messiah and redeemer of mankind no longer presented him selfe in the faithfullnesse of his office among the lost sheepe of the house of Israel, but by and by he became as a sanctuarie to some of them, and as a stumbling stone and rocke to fall vpon, to other some. He was the only sanctuary

A Sermon preached at

and refuge of miserable Publicanes and
sinners, which had no righteousness to
account of, no good workes to trust vnto,
but being condemned by the lawe, and
oppressed with the heauy waight of their
sinnes were in a maner confounded with
the horroz of their owne consciences, and
terroz of Gods most dreadful iudgements,
in so much that if they had not take sanc-
tuary and founde rescue at his handes,
Math. II. which was wont to say, *Come vnto me al-
ye that be heauy laden, &c.* Their deadly
enemies the Lawe, Sinne, Death, and
hell had deuoured their soules like so
many raging Lyons. No marueile then
if they folowed him into the wildernesse,
if they made him glad to take a boate &
to preach vnto them on the shoare, if they
vntiled houses to haue accessie vnto him,
if they left all and came after him, if it
did them good to eate and drinke in his
companie (as the text here witnesseth)
for he was their blessed sanctuarie. And
as he was to them, so assuredly he will be
vnto you (dearely beloued) if you flee vn-
to him with like measure of Faith: of
what outrage so euer the enemies bee
that

Paules Crosse.

that chase you. For *Esay* ca. 8. Speakes generally to all the faithfull: *Sanctifie the* *Esay*. 8. *Lord of hostes: let him be your feare: let him bee your dread, and hee shall bee as a sanctuarie.* But howe should we sanctifie the *Lord*, that hee might bee our sanctuarie? First with Faith, trusting onely and assuredly in him: Secondly with prayer, calling vpon him in all perplexitie and extremitie: Thirdly with Patience, wayting meekely for his helpe: Fourthly with Feare and Trembling, least you shoulde displease him. Thus sanctifie the *Lord of hostes*, and he neuer shewed him selfe so ready or so safe a Sanctuary to any Publicane as hee will bee to you.

Nowe as the *Bellias* was a Sanctuarie to saue, so contrariwise, he was a *stumbling stone* and a rocke to fall vpon vnto other some, as namely to the proude *Pharisees* and stately *Iusticiaries*: for God knowes they tooke many exceptions against him and were marueylously offended at him. First they tooke offence at his *Parentage*, bicause hee was but a *Carpenters sonne*.

A Sermon preached at

Then they misliked with his state, which was so beggerly that hee had not a house wherein to put his head. Thirdly they snuffe, and snarlde at his doctrine, and letted not to call it seditious. Fourthly, they found fault with his miracles. As when he caste out Devils, they anoucht that it was through Belzebub the chiefe of the Devils, and when hee cured the man of the Palsey by forgiuing his sinne, they made a muttering, as if it had beene blasphemy. But that which did most of all nettle and sting their malicious hearts, was his eating and drinking, and keeping companie with Publicanes and sinners. This was a marueilous heartburning vnto them, and made them out of measure repine against him: for in deede there can not be a greater eyesore to the deuill him selfe (whose instrumentes they were) then too see Iesus Christe in the company of wretched Publicanes and sinners: for then hee knowes there is no roume for him, and hee sees that all his former temptations are too no purpose. And this made him to egge on the Pharisees in this place against our Sauour Iesus,

Matth. 9.

Jesus, the quarell being nothing els, but
 because hee did eate and drinke &c. and
 their spite, too discredite our Saviour
 Christ in the worlde, and so consequently
 too worke the decaye of his kingdome.
 Wherein you may see the fetching pol-
 licie of Satan. He knew that the Phar-
 sees had it giuen in charge by Moses
 lawe, to auoyde the company of the wic-
 ked aboute all things: therefore none so
 meete too sette the matter abroche as
 they: and hee was not decciued therein,
 for they did it ful cunningly, God knowes.
 Marke their subtiltie, to bring the *Mes-*
ias and saulour of the world, in contempe
 with all the worlde, and so too supplant
 him for euer: they beginne with his owne
 Disciples, thinking that if they coulde
 possibly bring it about, that they might
 mislike with him once, it were no matte-
 rie to preuaile with the rest.

And hereupon (dearely beloved) like
 subtle foxes they came (as the blessed E-
 ngelists recorde) vnto his Disciples,
 and moued the matter, saying, Why ca-
 teth your Maister, &c? But the disciples
 being but rawe in their maisters doings,

A Sermon preached at

for that they had not beene long with him: and not well knowing howe to answer, so odde a question, our Sauour Christ therefore framed them such an answer as may very well be called the confusion of all malignant hypocrites, and the sweete comfort of all miserable sinners, and the very pith and marowe of the glorious Gospel of Iesus Christ. The whole neede not the Philition & c.

And thus you see howe orderly these wordes deuide them selues into a questiō, and an answer too the same: Howe in what maner I am too speake of them, may it please you to vnderstande. First in the question I wil note vnto you the qualities and properties of the sumbling aduersaries of Christ and his Gospel. Secondly in the answer I will doe the best I can by the assistance of Gods holy spirite too shewe the benefites and blessed treasures which we enioy through Christ and his Gospel. And this that I may the better perfourme, there are two thinges which I most humbly desire you to graunt me. The one is your fauourable

Paules Crosse.

ble and Christian patience: for in trueth
I haue not any wanton Eloquence too
make you too wonder at: neither come
I in any braverie of wordes to amase
you withall: But only my desire and de-
sire is, because it hath pleased God to call
me hether this first Sunday of the newe
yeere, to giue you some spirituall gift,
in such wise that you may be comforted,
and God the Father of our Lorde Iesus
Christe glorified. And therefore it is
that I craue an other thinge at your
handes which is your assistance by
heartie and humble Prayer in this my
weightie purpose, that I beeing enabled
and imboldened through God the Fa-
ther of our Lorde Iesus Christe, may
haue utteraunce giuen mee from him to
open my mouth truely while I publishe
vnto you the secrets of his Gospell. And
pray I beseech you not onely for mee,
but also for the whole Church which Je-
sus Christ hath bought and purchased to
him selfe with his owne blood. That
as &c.

The

A Sermon preached at
The first part of the properties of
the aduersaries.

When the Pharisees sawe that, they
said to his Disciples: Why eate, &c.

In this question how short or how simple
so euer it seemes, there is more mis-
chief comprised and past together, then
any man woulde take it at the first hea-
ring: therefore let vs examine & thoroughly
sift it to the bottome. Why eateth, &c.
Heere I finde four things woorth the
consideration. First that they doe back-
bite our sauiour Christ. Secondly, that
they discourage his Disciples. Thirdly,
that they iustifie them selues, and lastly,
that they condemne their poore brethren
the Publicanes. Into so many notorious
offences they fell while they stumbled &
tooke offence at Christe, as may bee ga-
thered very apatantly by this their que-
stion, Why eateth your maister, &c.

The first propertie of the aduersaries.

1 Touching the first, that they did back-
bite our sauiour Christe, it is plaine in
that they came priuily to his Disciples
and asked them in secret, Why their
maister, &c. They came not before his
face,

1. in the bond
of the law
to the law
by the law

1. In the law
they are bound
to the law

face, but crept behinde his backe, and there spake their pleasures of him. And here you may note one of the qualities and properties of the aduersaries of Christ, which is, a great delight that they haue to feede their malicious humours in deprauning Christ and his worde. The swine delyste not moze to wallowe in the myre, neither the dogge too retorne too his vomite, neither the lyon to teare in pieces his pray, then these byute beastes, led with sensualitie, doe in backebiting Christ and his members. But what delight or pleasure so euer the aduersarie takes in it, it is one of the bitterest crosses that followes the profession of the Gospel: euen a malicious deprauning tongue. For why? Doth it not most violently teare in pieces the same and good name of the godly. An olde wyter vppon the Psalme, saith that the tongues of backbiters may rather bee called teeth then tongues: *Quia sicut dentes ciborum partes demunt, ita detractores famam hominum corrodunt.*

What delight
they haue
in deprauning
Christ and
his worde.
The swine
delyste not
moze to
wallowe in
the myre,
neither the
dogge too
retorne too
his vomite,
neither the
lyon to teare
in pieces his
pray, then
these byute
beastes, led
with sensualitie,
doe in backebiting
Christ and his
members.

Cassiodorus.

2. Doth it not bere and torment the minde euen as the flames of hell fyre.

S. Iames

A Sermon preached at

James 3.

S. Iames in the 3. chapter saith painly.
The tongue is fire and a world of wickednes, so is the tounge sette among our members, that it defileth the whole body, and sets on fire the course of nature, and is set on fire of hel. To be short, doth not a spitefull tounge cut & wound the soule of the Godly as it were a sword. David, Psalme. 57. complaining of the inhabitants of the Desere of Zeph sayth. Their tounge is a sharpe sword: and in the 62. psalme bewayleth the destruction of Abimelech and the rest of the Priestes, which was wrought by the priuie slander of Achitophel and others, sayth, They haue whet their tongues like a sword, whereby it may appeere y^e the persecution of an il tounge is a sore persecution, euen because it woundeth the godly like a sword.

Psal. 57.

Psal. 62.

Luke 22.

A. The Catholike Pharisees of Rome saye, that their holy Father hath and ought to haue two swordes, by reason that the disciples sayd to Christ, Behold Lord heere are two swords. Luke, 22. In deede I am of that opinion, that the Pope hath now, and long hath had two swordes: The sword of Tyranny and the sword

100 f - 100
20 f

Pauls Crosse.

word of Infamy. His sword of Errance
wherewith he diuides the head from the
shoulders was bequeathed vnto him by
his ancestors Caine, Esau, Pharao, He-
rod, Nero, Iulian. &c. with this sword
he hath had his full stroke at the Saintes
of God here in England, and would e-
uen now let dye at vs again, if by Gods
good providence we were not so farr out
of his reach. The Lord so keepe vs.
The lord for his name sake so keepe vs.
His other sword of Infamy, wherewith
he wounds the godly by deprauing their
good names, came to him by the like dis-
cent: For after that Semei, Doeg, Ach-
itophel & others had played their partes
with it against David, the Scribes and
Pharisees had it in their vse, & what depe
wounds they gaue with it to Christ & his
Disciples you can not be ignorant. Now
out of their hands Antichrist at his com-
ming snatch it, and euer since hath hold-
en it fast as the scepter of his kingdom.
With this sword euen now hee lapes a-
bout him in England & strikes more de-
prately at all estates then euer bee did:
for al our bold Recusants, al our quondā
pious, al our harpers vpon a change, all
our los.

A Sermon preached at

lookers for a golden dape, all our priuie
whisperers, and subtile surmisers which
we haue in Englande, what els are they
but the Popes souldiers, and their tonges
his swordes wherewith hee strikes most
fierfly, though priuily, at her Maiestie, at
her most honourable Counsaile, at her
faithfull people, yea and at Christe him
selfe as these Pharisees did. Christ him
selfe I say, they backbite and blasphemie
in two respectes, in his worde, and in the
messengers of the same worde. In his
worde, when they tell the people in their
eares vnder the colour of friendly coun-
saile, that the worde of God is hard and
obscure, that it is a dumb schoolmaister,
and a dead letter, that it is a nose of
waxe and a shipmans hose, serving too
euery purpose, and therefore aduise them
in no case to reade it. Doe they not most
dispitefully discredit and slander Christ
him selfe? doe they not matche these in
blasphemy those proude Jewes which
called the Gospell in contempt *Ouangi-*
lion. that is, Reueled sinne, or *Ongelion*,
that is, The reuelation of vanity.

Nowe in the messengers of the same
worde

Paules Crosse.

woulde they backbite Christ whiles they
reuile vs in their sleues, and call vs He-
retikes, Hypocrites, Apostataes, Blas-
phemers, Trowebreakers, Peacebrea-
kers, Filthy lecherers, accursed bel-
houndes, &c. which bitter reproches and
reuilinges, when they come too our
eares, woulde wounde vs as it were a
sworde, were it not for the same blessed
shield which Iesus Christ him selfe hath
giuen vs: *Mat. 5. Blessed are you, &c. Matt. 5.*

Therefore let them spue out their repro-
ches vntill their heartes burst in peces,
and strike at vs with their cankred
sworde of slander vntill their tongues
cleaue to the roose of their mouthes, they
shall not discourage, but rather make vs
the more dutifull. For euē as the enemy
of *Iason Phileus* thought to wounde him
with his sworde, but in deede healed him
by opening his impostume, so they shall
finde that when they haue saide the worst
they can, they doe but lanche our impo-
stumes of negligence and securitie, and
so make vs the more diligent in our cal-
ling, which God graunt. And thus much
of the first note.

The

A Sermon preached at

The second propertie of the aduersaries.

Once againe let vs looke into this question of theirs, and wee shall see that which secondly I noted. I meane howe subtilly they began to discourage the disciples. Why eateth, &c. As if they had said in flat and plaine speeches: you silly Disciples, doe you not perceiue and see what a one your Maister is, for whose sake you haue left all that you had: he forbeares not too eate and drinke with the wicked, euen Publicans and sinners: An honest man I warrant you, and you haue made a faire hand too betake your selues to such a Maister. Marke well I beseech you their profound subletie. They would faine discourage the Disciples. And why? To make them forsake their maister. And what then? They would the people leaue him, & so he should be as an abiect & as one forlorne, you haue no likelihood of a more cunning deuise at any time y then to vse the Disciple as an instrument to confounde the maister, and yet you may note it for an other of the accustomed qualities of the aduersaries of the Gospel. For how had these Pharisees

Paulus Crosse.

risees knowne which had bin Chzisse, if they had not made Iudas for money too giue them a signe? And if you reade the 14. of Actes, you shall finde the very selfe same practise put in vze by the Jewes, which to supplant the Disciples in their laboures, corrupted the minds of certain Gentiles, which had bin their auditors, & so did much harme. Againe since Chzist An. 178. in that same famous persecuti- on which was then in Fraunce, as appeereth in the Ecclesiasticall history, the persecutors vled the like trechery towards Atalus & Alexander, two noble professors of the Gospel, for their owne seruants which had bin Echnikes were subuerted to auouch opely that their masters liued by mans flesh: that they offered infants to the deuil: that they committed incest, with other such like blasphemies, moze bitter then death it self. And Iulian the Apostata to pluck vp by the rootes al that cuer Athanasius that good old father of Alexandria, had planted in the Lords vineyard, called the Chzistiās, which were his hearers, & heaped kindnes vpo them, & gaue them libertie at wil, because they should shynk fro their pastor & professiō.

Act. 14.

Ensebius.

*Ruffinus.
lib. 1. cap. 32.*

A Sermon preached at

And what thinke you of Antichrist
that Archenemie of the Gospel: hath the
Deuil him selfe a cast beyond him to vn-
dermine Iesus Christe: One while hee
thundreth and lightneth against vs, with
Bell, Booke, and Candle: and an other
while he smiles & fawnes vppon vs with
his Bulles, Pardons, and Indulgences,
and all to withdrawe vs from our Lorde
and maister Iesus Christ. So that thus
you see that this subtile deuise of these
Pharisees is an ordinary practise of the
Aduersaries, and dooth no small harme
in the Church of God, and therefore I
thought good too make you acquainted
with it, because you may the sooner es-
chewe it, if at any time it shall be practi-
sed towards you.

The third propertie of the aduersaries.

But returne to the Pharisees, Third-
ly in their question they iustifie theselues:
that is, they doe beare the Disciples in
hand that they are men of such singular
honestie and perfect holines, that they
abhorre al Publicanes and sinners, yea
and cannot abide those which kepe them
company, and all to bring their purpose
the

Paulus Crosse.

the sooner about. A notable point of hypocrisie, vnder the visard of honestie and holinesse to worke mischief and villany. and a familiar practise of the aduersaries of the Gospel, which hath made vs great Shepheards of the word of God, no one thing the like: for whilst they couer their inwarde villany with the faire Cloke of honestie and good meaning, who can escape their snares? surely very fewe at all. For albeit that experience hath giuen forth these rules: That all is not Golde that glitters: That a rusty blade may haue a painted sheath: That none talkes more of honest dealing, then a common Couloner: That none offers fayrer play, then a false Iugler: that many a one too haue his purpose, will light a candle before the Deuil. And albeit that the scripture hath giuen forth these notes, that hypocrites are like painted Sepulchres, full of deade mens bones: that they are Wolves in Sheepes clothing: Welles without water: and Cloudes without raine, & that the greatest grace and glory of an Hypocrite is, too seeme that hee is not, and that Satan can chaunge, &c.

A Sermon preached at

yet such is their cunning in counterfeiting, and such are their conueiaunces in canueising, that they are neuer almoste forseene til it be to late and past remedy. Wherefore hypocrates may be compared to the trickie minion mentioned in the Pro. 5. Her lips (saith the wise man) drop as an hony combe, and her mouth is more soft then oyle, but the end of her is as bitter as wormewood, and sharpe as a two edged sworde. And surely so it fareth with an hypocrite most commonly: his golden pretence is neuer lightly without a bloody end. Potolome had a golden pretence, when hee invited olde Simon & his two sonnes to a feast but his drift was too dispatch them, and so hee did.

Herod had a golden pretence when hee willed the wise men too bring him worde where the Childe was, that hee might come and worshipspe, but his ende was to kil him.

Judas had a golden pretence when he came to his Maister Iesus Christ & saluted him, and embraced him, and killed him

Paules Crosse.

him, but his ende was to betray him.

These Pharisees had a golden pretence when they carried fauour with the Disciples, and asked them by way of friendship, why eateth, &c. but their end and purpose was to seduce them.

Let al Symons bee aduised how they come too Ptolomæus feast: Let all wise men foresee Herods deuotion: Let all maisters reuoke Iudas kisse: Let all disciples take heed of the Pharisees dysses: and let all good and godly men haue an eye too hypocrisie, the beaurye and continuance of the aduersaries of the Gospel, which can seeme a saint, and be a Diuel, and in tounge professe a good word, but in harte hatch and harbour a mischiefe, and so much of the thirde note. *Machab.*

*The fourth property of
the aduersaries.*

The fourth thing which I haue noted in this question is, that they rashely condemne their poore brethren, calling them Publicanes and sinners,

B.3. pronoun-

D

A Sermon preached at
pronouncing sentence vpon them, as if
they had beene then as they were before.
That is, such catchpoules and cutthrotes
as none could be worse: where as they
poore soules were at bitter defiance with
their former wayes, and sought by all
meanes to become regenerate in Christe
Iesus. Heere I am to put you in minde
of a fourth qualitie of the aduersaries of
the Gospel which is, Rashe iudgement,
forbidden by our Saviour Iesus. Mat. 7.
Judge not and ye shall not be iudged,
condemne not, &c.

This rash iudgement goeth bedlong
to work and condemnes a man without
regarde of circumstance or perfect vn-
derstanding of the matter, whereof there
is a notable example, Actes 28. When
Paule hadde gathered a number of
stickes, &c.

Backbiting and priuy slander is a
greeuous crosse, beare it who shall. The
subtile supplanting of the head by the
foote is a Diuillish policie, who euer
doth practice it. The counterfaiite com-
passes of Hypocrisie are alwayes mis-
chieuous, how beautifull soeuer they ap-
peare

Pauls Crosse,

peere: but yet rash iudgement is worst of all. And therefore bylike the charitable Pharisees of Rome wil seeme to bee far from this question, and even for S. Charities sake not to iudge the worst one of an other. Pope Leo the fourth, made a decree, that if the Pope him selfe were seene committing murther, it should bee excused as the murders of Sampson: and if hee were seene playing the adulterer, it shall be cloked as the Adultery of Iacob: and if hee were seene dooing a robbery, it should be couloured as the robbing of the Egyptians, and all to auoyde rash iudgement. The same holy father made an other decree to the same ende in the behalfe of his clergie: that if one of the Cleergie were seene imbracing a woman, it should be saide that hee did it to blesse her. And besides the charitable decrees, their Legends setting forth the wonderfull charitie of S. Frauncis: recordeth that when hee sawe two wantons dallying and kissing together, hee fell down vpon his knees & held vp his hands and prayesd God that there was some charitie to be seene in the worlde. Haue

A Sermon preached at

you heard of the lyke charitie? woulde you wishe more aduised iudgement, and yet none liuing more headlesse or headlong in iudgement: For if you marke this geare wel, you shal perceiue that all was because they woulde not haue the worlde too iudge of them, as they were indeede: For let them see a mote in our eyes, and they will not let too condemne vs for very firebrandes of Hell.

Our discorde about Cappe and Surplesse is but a mote, in comparison of their great beames about the principall articles of Christian sayth: and yet they condemne vs for Schismatickes.

Our Christian libertie too take suche meate in woorth as comes before vs, with thanks too G D D and without grudge of conscience: what is it to their beastly licentiousnesse, too doo what they list without remorse of conscience: and yet they condemne vs for Libertines.

Our godly loue too prouide honestly for Wife and Childzen, is nothing in compa-

comparyson of their vn-satiabie greedinessse too scrape together for their Strumpetes and Bastardes, and yet they doe condemne vs for couetous Gospellers.

Our brotherly compassion to pardon sometimes small offences, is but a very White in regarde of their monstrous Camell of Blasphemie to pardon alwayes whatsoeuer offences, and yet they condemne vs for Anabaptists.

Good G D D then where is their Charitie become, whereof they makeso greate boaste? belike they keepe it all to the selues: for to vs they shew nothing else but Bucharie crueltie, and tyranney, behauing them selues like the Souldiers of that Captaine whose badge they beare.

Our infirmities they lay open to the worlde, as damnable enormities: their owne Blasphemyes and detestable heresies, they cloke and couer with the backslpydinges of the godly Patriarks. My conclusion is therefore, howe daintily and howe nice so euer they seeme too

A Sermon preached at

make it to iudge one another, be the matter neuer so euident: yet they are moſte deſpytefull in condemning vs, bee the cryme neuer ſo unlikely. And thus in the Pharisees you haue heere the qualities and conditions of the aduerſaries of Chriſt his Goſpel.

7 But now it may bee that ſome one or other wil beginne too doubt becauſe of this the Pharisees queſtion, whether it be lawfull to keepe company or too enter into familiarity with the wicked, yea or no. For the reſolution wherof this I ſay: It is not onely lawfull, but alſo behouefull for the good miniſter of Chriſt too keepe company and too haue familiarity with thoſe wicked ones in whom ther is good hope of amendement. For theſe are too bee brought home as ſtray ſheepe vpon their ſhoulders, and the worſte that can come of it is but the repining of a malicious Pharisee ſaying, Lo hee is a friend too Publicans and ſinners.

But for any man that feares God and profeſſeth the Goſpel, to ioyne in entire amitie with the aduerſaries of the ſame, that is impoſſible, it is vngodly, it is dangerous

Pauls Crosse.

1. gerous. It is impossible, because two contraries can not agree together, yee cannot drinke of the Cup of the Lorde, and of the cup of Diuels: yee cannot be partakers of the table of the Lorde, and of the table of Diuels. Bee not vnequally yoked with Infidels. And why? For what fellowship hath righteousness with unrighteousnes? Or what communion hath light with darknesse? what concord hath Christ wth Belial? Or what part hath the beleener with the Infidell? Or what agreement hath the Temple of God with Idols? Once for all. It cannot be that the aduersaries of the gospel, shoulde be freendes vnfaigned with the true professors of the same: For so longe as their hearts rest on this pinne, that a solemne vow is not to be performed vnto a Gospeller, let vs neuer looke but for patched and botched amitie at their hands. And as it is impossible to finde freendship at their hands, so it is vngodly too seeke it: 2. for Gods word doth forbid it. Take hede too thy selfe that thou make no compact with the aduersaries of the land whither thou goest, lest they bee the cause
1. Cor. 10.
2. Cor. 6.
Exod. 33. 34.

A Sermon preached at
cause of ruine among you.

And heere is the danger to be noted
to, least they be the cause &c. Whereby
wee may see that ruine and destruction
hang ouer their heads which are in ami-
tie with Gods professed enemyes. Iosa-
phat did but goe with Achab for com-
pany, It had almoste beene his ouer-
throwe. And that the Prophet told him
at his comming back. The same ac-
count let every one of vs make, whenso-
euer wee shake handes with Gods ene-
myes. So that thus the case stands: If
there be hope of amendment, then keepe
company with the wicked: But if their
hartes be indurate, and their necks stif-
fened, then beware lest they be cause of ru-
ine. So farre of the first parte.

*The second parte of the benefite of
Christ and his Gospel.*

When Iesus heard that, &c.

Now I come to speake of the answere,
and so of the benefites which wee enjoy
through Christ and his word. Had our
Saviour Iesus framed his answere ac-
cording to their vaines & affectiōs which
moued

Paulus Crosle.

inoued the Question, neither had their mouths bin so soone stoppt, nor our soules so happely furnisht with the blessed riches of saluation: For in this his answer hee dooth confounde all proude mindes, and comfort al sorrowful heartes, euen as it were with one breath. For hee answereth that one question thre maner of wayes. First according to their known prouerbe: The whole heede not &c.

Secondly, according to the Scripture: Golearne what &c. Thirdly, according to his owne office and dewty: I am not to call, &c.

Good God howe doltishe and howe sottishe is mans wysedome when it will seeme too contende with Gods. The first aunswere shewes that they were ignorant of common sense and reason. The seconde that they were ignorant of the Scriptures. The thirde that they were ignorant of the Messias his office and dewty: and euery one of them dooth fully satisfie the question and shew vs besides what benefites we haue through Christs our Saniour as you shall vnderstand.

The

A Sermon preached at

The first Answer.

The whole neede not &c:

First he saith, The whole neede not &c. As if hee had sayd, I am like vnto a Phisitio, you are like vnto whole men: These Publicans are like vnto sick men. Nowe you knowe by common sense and reason, that the whole neede not the Phisitio, but the sick, therefore I eate with them and not with you. In which saying we haue to note the comparison, and to consider how fitly they are made. Firſt he compareth him selfe vnto a Phisitio: secondly, the Pharisees vnto whole and sound men: Thirdly the Publicanes vnto sick persons.

The first Comparison.

Christe is like a Phisitio.

Two thinges are especially requisite in euery good Phisitio: First that hee be able to cure his patient: next that hee be willing: otherwise he is no perfecte Phisitio.

That Christ Iesus can heale our desperate diseases of sin: What better prooffe is there then the notable cures which he hath

ps. 103. 3. v. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Pauls Crosse.

hath already doone. Reade no more but the Chapter wherehence these wordes are taken, and you shall finde that hee cured Matthew a sinfull Publicane: Hee cured the Rulers daughter: Hee cured the woman of her bloody issue of twelue yeeres continuance: Hee cured two blinde men: Hee cured the dumbe man which was posselt with a Deuill: In so much that the blessed Euangelist concluds the chapter with this testimonie: Iesus went about all Cities and townes, teaching in their Sinagogues and preaching the Gospel of the kingdome, and healing euery sicknesse and euery disease among the people. Yea, and his comming is so greate that it surpasseth the skill of all other Philosophitions what so euer. For whome (hee onely excepted) can take away the principall cause of all diseases, I meane Sinne? Did not he heale the Paraly man by forgiving his sinne. It is a common rule among Philosophitions: *Cessante causa cesset & effectus*. Sinne is the originall and fountaine of all diseases in man: therfore he that was able to remoue that, cannot chuse but haue
power

A Sermon preached at

power ouer all the effectes thereof.

It is a worlde to see, howe faire the Pope would be thought to be a cunningg Philition, and of abilitie to cure the disease of sinne: He made our Churches his Apotecary shoppes, wherein he solde all maner of Dugges, Salt, Creame, and Oyle for one purpose: Masse & Dirige for an other: Tapers and Torches for an other: Bulles and Pardons for an other: Reliques and Shzines for an other: and yet all would not serue to purge the least sinne that is: Therefore more Antichrist he to pretende it. No, no, it is the blood of Christ which purgeth all sinne, and cureth all maner of wickednes. Who was euer so diseased through mischieuous thoughtes as Paule, which breathed out threatenings and slaughters against the Disciples of Christ, and yet the blood of Iesus Christ healed him? Who was euer so diseased in word, as Peter which denied his Maister with an othe, & yet Christ healed him? Who was euer so diseased in villainous deedes, as the thiefe vppon the Crosse, which was hanged for his robberyes, and yet Christ healed him? And

A Sermon preached at

to heale sinners. He was well assured
3 that the salve wherewith he was too cure
the most deadly diseases of sinne, coulde
not be made to any purpose without the
shedding of his moste pzetious blood, and
the losse of his life : and yet hee neuer
grudged at the matter, but was well con-
tent it should be so.

Oh Compassion without Compari-
son ! What Pharisee woulde euer haue
doone that for his patient, which Christe
Iesus hath most willingly doone for vs.
They are willing too finger our money,
and they can make vs belecue well : But
they will not launce their least finger if
one drop of blood woulde saue our liues.
But Christ Iesus takeeth nothing of vs,
and yet he hath suffred his owne hearte
bloode too bee launched, that it might
gush out to heale vs. Canne you tell
mee of a Pharisee that was so wil-
ling too cure his Patient, that he re-
fused not too bee beaten and buffeted
whilst hee made the medicine. And the
Prophet Esay in the 53. Chapter tels
you that Christe Iesus was wounded
for our transgressions, and broken for our
iniquities

Paules Crosse.

iniquities.

They tell you that the thinges which they minister vnto you, are deere and costely; Noe, Noe, deereely beloued, that is a deere Salue too the Physicion which costes him his life, with many a heauy grone, with many a deepe sigh, with many a bloody teare, and many a bitter pangue besides.

And heere you haue a mightie Bulwarke againste the roaring stormes of your ghostely enemyes, The Lawe, Sinne, Death, and Hell. For what if they draw together and conspyre againste thy soule, and proue vntoo thee by recorde of thine owne Conscience, that thy sinnes are in coulour as red as Scarlet, or² in number as the sandes of the Sea, or in waight as the masse of the whole Earth, and therefore beare thee in hand that thy disease is so rotten and festered in thy bones, that Christe Iesus thy Physicion will not once seeme too meddle or haue any thing to do with thee, nor seeke any meanes too cure thy malady or sende remedy to any such as thou art;

*Lesson. I am for
warden for a head
too conscience for
the 2. p. 10. in 7
p. 10. in 7*

A Sermon preached at

What hope, what comfort hast thou then? Euen this, that he that was willing too purchase a medicine to heale sinne with the losse of his life, will at all times bee willing to minister the same to the glory of his name. Therefore, oh my soule, be of good comfort, and cheere thy selfe in the Lord, for if thou maist but touch the hemme of his vesture by faith, thou shalt be whole. And this deerely beloued, is one of the benefites and blessed Tryumphes which we enioy through Christe and his Gospel. That he is our Physicion, which is bothe willing and able too heale all our diseases of sinne, be they neuer so greuous, which indeede is a benefite without comparison: The Lorde make vs thankfull for it, and open our eyes that wee may see it cleerely in the cloudy dayes of desperation.

The seconde comparison.

The whole neede not, &c.

The seconde comparison heere to bee noted, is that the Pharisees be lykened to whole men: which kinde of comparison we must so much the more diligently mark

Paules Crosse.

marke how much the more straungely it is made. For he calles them whole, not because they were so indeede, but in dertion, because they were so perswaded of them selues : smoothing vp their soule faultes with selfe loue and selfe lyking.

In the like sense Elias called the abominable Idol Baal God, not that hee was so, but because his Priestes did so account of him. Likewise Paule calleth Satan the God of this worlde, not that he either made, or redeemed, or ruled the worlde, but because worldeings serue him more duely then the living God.

After the same manner our Sauour in the third answer calles the Pharisees righteous, euen because they were so bewitched with the workes of their owne hands, that they made no accounte of the righteousnesse of God. There cannot be a more especiall token of reprobation, then when the Lorde falles to laughing and scorning his enemyes, as you shall finde in perusing the 2. Psalme.

A man that had seene these Pharisees outwardly, woulde haue thought that our Sauour had beene in good earnest when

A Sermon preached at

he cōpareth them to whole or sound men,
For none had more regarde of Moyses
law then they, they would not abrogate
one ceremony there commaunded. None
fasted more then they, twise in the weeke
was the least. None prayed more then
they: in euery street they went babling &
mumbling their prayers. None gaue
almes more then they: they sounded trum-
pets to haue the greater resort of p^r poze.
None payd tithes better then they: they
left nether Mint ne Cummin vntithed: yea
if you looked in their handes you shoulde
see scrowles wherein the lawe was writ-
ten. If you looked in their forheads you
might see the law written. If you looked
vpon their doore postes, ye might see the
Lawe written. If you looked in their
garmentes, you might finde thornes and
needles, too make them remember the
the Lawe written, They had alwayes
in their mouthes, *Templum Domini*,
Templum Domini. You coulde no soo-
ner aske them of their Progenie, but they
would be ready to answer *Pater noster*
Abraham. And when any inquired of
their inheritance, they would tel him. *Nos*
heredes

heredes terra promissionis. What a wonderfull matter was this: were not these men whole and sounde: Indeede to the outward appeerance they were: but what they were inwardly thole manifold woes which our sauour Christe pronounced against the. Mat. 22. may at large testifie. And now you may see that it is one thing for a man to be whole in the sight of God, & an other thing in the sight of the worlde. He is whole in the sight of god which beleueth that Iesus Christ is able & willing to heale his diseale of sin: But he is whole in the sight of the worlde, which thinks that the works of his owne hands do make him sound. And this is such a kind of health; as I pray God neuer any good christian haue: let the Pope neuer so greate stowe by it, assuredly it is farre worse then any sicknesse in the worlde: If the rules of Physicke be true: That there is no diseale like too that, when a man thinks him selfe whole, and yet is heartesicke.

I might heere stande in comparison betweene the Pope and the Pharisees, and shewe you that they bothe are alike

A Sermon preached at
whole sound, but it is no matter of such
importaunce as I haue to speake: there-
fore to the thirde comparison.

The thirde comparison.

The sicke neede, &c,

The third comparison is, of the Pub-
licanes and sinners vnto sick men, which
haue neede of the Physicion. These Pub-
licanes had beene as very cutthpotes and
Catchpoules as euer lyued: But as
he goes farre that neuer returnes, so they
at the length, hearing our sauiour preach
repentance and remission of remission of
sin, had remorse of conscience, in so much
that their disease had cleaued faste vnto
their bones, had they not hearde of a
Physicion, which was bothe willing and
ready to helpe them. The panges of
sinne pricking the conscience, are euen as
the fittes of sicknesse grypping the heart:
causing many a deepe sigh and many a
pious grone. Dauid beeing in the ago-
nie of sinne, bemoones him selfe after this
manner: Haue mercie vppon mee, O
Lorde for I am weake: O Lorde heale
me for my bones are vexed. My soule
is also

psal. 6.

Paules Crosse.

Is also soretroubled, but Lorde howe long wilt thou delay? And Paule was no sooner griped at the hart with the remembrance of his sinne: but hee cryed mainly out saying, O miserable mā.&c Wea and all the godly, considering howe many wayes God hath blessed them, and howe vnthankfully they haue behaued themselves: considering againe their dayly trespasses and offences, and howe long the Lorde hath looked for their amendment, and how often he called them to repentance: by and by they fall sicke, & grone so rusfully that you would lamene too heare them. O my tender Father whome I haue displeased: O my sweete redeemer Chyiste Iesus whome I haue crucified againe: O my soueraigne comforte, the holy Ghoste whome I haue greeued: O the time that I haue mispent: O the grace that I haue dispised: O the creatures of God that I haue abused: Alas worth my vncleane thoughts: Alas worth my idle wordes: Alas worth my damnable workes: O howe bitter is the curse of the lawe: Howe heauy is the burthen of my sinne: Howe horrible

A Sermon preached at

is y^e sight of death. How intollerable are the paines of hel. Ah my soule begins to faint, therfore help me to a p^{ro}fitioⁿ, or els I perish, I dye. Do you not think deerly beloued, that a p^{ro}fitioⁿ should not be welcome, & well intreated among such sicke soules as these? y^es, neuer hart so thristed after the Riuer of waters, as they long after Iesus Christ. Such men haue nede of the p^{ro}fitioⁿ, and therfore they will seeke vnto him, as these p^{ro}fitioⁿers did, y^ea and because of their necessitie, they will honoz him likewise in calling him to their houses, & biding him to their feasts: they are so desirous of health & saluation. In whome wee haue a notable president how to behaue our selues in our sicknesse of sin. First that we must seeke our p^{ro}fitioⁿ. Secondly, we must honoz him the best we can. This president is but meanly followed in most places in England; God knowes: For so far forth as Christ will feede their bellies, they will folowe him through thicke and thinne: And they are so farre from honouring him, at their feastes, that they will not stick too say, they cannot be mery at their meate, when

Pauls Crosse.

When a Preacher is at their Table. But there is good cause, the Citie of London should become an other Thessalonica, in seeking and honouring our Whisitation Christ Iesus. There is so much Preaching, and so diligent hearing, that needs there must be some following. If London haue stopped her eares, and shutte her doozes against Christe and his messengers, there were iust cause why shee should tremble and quake in the guiltinesse of her owne conscience: But if shee haue played the sicke Publicane in seeking and honouring Christe her Whisitation, let her not faint, but in the testimony of a good conscience pluck vp her harte, in these dreadfull times and dayes of perill: For the Lorde will be founde of those that seeke him, & he wil not forsake those that feare him. If Sodom, or Gomorrha, or Samaria, or Ierusalem, or Antwerpe could haue pleaded for themselves no more but that they sought the Lord, & honored his Christ, euen as sicke men do their Whisitation, I am sure their confusion had beene farther from them, then the East is from the west.

There,

A Sermon preached at

Therefore, London, seek thou thy Phisition Christ Iesus, beleue in him, pray to him, serue him in singlenesse of heart, as thou oughtest to do, and he wil not deliuer his power into captiuitie, nor his beautie, I meane his Gospell, into the enemyes hand.

The second part of the Answer.

Goe learne what that is, I will haue mercie, &c.

A good Lawyer perceiuing the subletie of his aduersary, will speake to the case, and bee earnest in the matter: And commonly a skilfull Chirurgian, seeing the rotten flesh begin to fester and corrupt the sound, will launch it too the quick. Much after the same manner doth our Saviour Christe shewe him selfe in his second answere, Go learne what &c. As if he should say in sharpe and rounde speech. Doe you make your selues so perfect in the Scripture, and yet doe you finde faulte with him which sheweth mercie to the miserable and comfortles, Goe learne, goe learne of the Prophet who in the person of God him selfe saith,
I will

Paules Crosse.

I will haue mercie.&c. Then shall you see that I doe nothing against the will of God I warrant you . I will haue mercie and not sacrifice, &c. When the Lord maketh choise of mercie rather then sacrifice, we haue to vnderstand that his will is, that we shoulde bee pitifull one tending an others distresse, and not blear his eyes with an outward shew of godlinesse . Now for your better instruction in the will of God , it shall be expedient that I speak seuerally . Firste of Mercie, then of Sacrifice.

I will haue mercie,&c. It should bee of no small force to make vs shewe mercie and compassion one towardes another, When the Lorde sayeth , I will haue mercie. &c. For if wee bee seruants, we must doe the will of our master. And if we be children, we must obey the will of our father. But alas it fareth with vs as often times with young Children: the more the father doth cocker and dandle them, the lesse they care for him : and if he say vnto them , I will haue this or that doone, none so ready too bid him commaunde, and doe it him selfe , as his owne

A Sermon preached at

owne Childezen. So it falleth out with vs:
 God our heauenly Father hath blessed
 vs, and blessed vs again, and yet when he
 sayth: I wil haue you to be mercifull and
 pittiful to your needy brethren, like stub-
 burne childezen, we sit stil & stop our eares
 as if we heard not. There is no one thing
 so much called vpon and commended vnto
 vs in Scripture as mercy, & yet on our
 partes there is no one thing so little re-
 garded. He that is merciful (saith the
 wise man) rewardeth his own soule. And
 Micheas sheweth Israel what it was that
 the Lord required at their hands indeed,
 bidde them first doe iustly, and next loue
 mercie, &c. In the fift of Matt. Blessed
 are the merciful for they shall &c. In
 the 6 of Luke. Beye therefore mercifull
 as your heauenly father is merciful. S.
 James also in his 2. Chapter saith in
 plaine words, that there shall be iudge-
 ment without Mercie too him that will
 shewe no mercie. And all this is to stirre
 vs vpp and to pluck vs forwarde too
 shewe mercie and compassion one to-
 wardes an other. And surely happy is
 that Christian whole faith is exercised
 in mer-

Prov. 11.

Mich. 6.

Matth. 5.

Luke. 6.

James. 2.

Paules Crosle.

in mercie: For as the wise man sayth, *Prov. 20.*
Mercie & truth preserve the king, &c.
His throne shalbe established with mer-
cie. So all estates may be sure that mercy
is one of the strongest pillars of their
health & safetie. And therefore I beseech
you right honourable & deere ly beloved,
haue due regard of your health & welfare,
which partly consisteth in mercy. For this
your noble citie of London is builded &
scituate vpon foure Golden pillars, Ju-
stice, Concorde, Sobrietie, and Mercie:
the Foundation beeing Iesus Christe.
And so long as these stand and flourish in
London, shee is safe and sure, by the
grace of God: But if they shoulde by
any meanes decay, then great and woe-
full should bee your downefall. There-
fore it stands you vpon so much the more
heedfully to looke about you, and to pre-
uent the worst: For you haue not so many
pillars to vpholde your welfare and safe-
tie, but there be as many wayes too vn-
dermine them, if that they be not the bet-
ter forseene.

First Iesus, which vpholdeth right and
suppresseth wjdg without respect of persons
may

A Sermon preached at

may bee undermined and ouerthrowne through bribery: For hold you the sword, right honorable, neuer so vpright in your hands, yet if your substitutes, whome you put in trust, haue their handes full of bypbes, they must needes wincke at scant measures, and iustifie the bagge of deceitful waighes, and alowe of the wyne which is mixed with water and so bleare your eyes with *omnia bene*: and so shall Justice bee undermined and fall too the ground. Therefore it behoueth your Honor to be the more circumspect in appointing your Substitutes, and too haue an eye too their dealing vnder you, for feare of the worst.

Secondly, Concorde which is the bond and sinewes of euery well ordered Citie may be undermined by the roote of bitter discentio, which maketh the members of the selfe same body too iarre and snarle one with an other, & is commonly found by Dickthanks and talebearers, which carry speeches and reportes from partie to party, of whatsoeuer they heare or see, and all to feede the humors of such cancred natures as delight in debate.

There

Therefore such Merchants are woorthy
of seuerer punishment, and to be thrust
out of the Citie as priuy conspiratours
against the health and welfare of the
same. As for them which delight in dis-
corde, ruptures, breaches, and fallinges
out for every trifle, they are euil woorthy
to inioyn the freedome of Citizens, yea,
the name of a Citizen doth not become
any such. And if I may call them Citi-
zens, they are the worst members of the
Citie. For as she which would haue the
Childe whom she falsely claimed, to bee
diuided, was thereby known to be an unnat-
ural mother: And as they who would haue
the vntainted Eate of Iesus Christ de-
uided, were counted deeper theues, then
they that cast lottes for it: even so if you
cut out all the waste members of the ci-
tie and set them together, those which de-
light in dissensions and dissention, rather
then in vniuite and Concorde will easily
appeare in your sight, to be the worst of
all. Try whom you will.

Thirdly, sobriety which is the beau-
tie and comeliness of you all, may be im-
dermined and ouerthrowne many waies:
But especially through exesse of dyet,

D.

and

A Sermon preached at

and excesse of apparel. For euen these Epicures and Bellygods which eate themselves a sleepe; and sleepe themselves an hunger: And those aleknights which drinke out all the wit out of their heades; and all the money out of their purses, haue vowed themselves conspirators to banish all Sobrietie. Again those proud pappies, which think all too little they can doe, and rende to hang by on them: which make no account what their behauiour be, so their attire be fresh and gallant: which haue no other way to purchase credit, but only by wearing out ragious apparell: which stretch their Armes farther then their sleeves will reach, and all to ruffle it out: which are in their change for ed rap: and to morrow, and the next day: which are in their fashions, The Dutch, the Venetian, the French, the Spanish, the Dutch, &c. These I say haue likewise sworne to confounde the beautifull Pillers of Sobrietie.

Therefore right Honourable and you all good Citizens of London, haue an eye to them, and what bys importu, preuent them, either by reformation, correction,

rection, or expulsion out of the Citie.

Fourthly and lastly Mercie: the golden Piller of Mercie, which is the exercise of the rich, the lyfe of the poore, and the preservation of you all: may bee undermined and ouerthrowen so many wayes, that I feare me it is downe already, and that I shall warne you too late to foresee that that is past.

For every haerde hearte, every Churliche Migaarde, every pinchyng Miser, every greedy Usurer, is a mortall enemy to the goodly Piller of mercy: but especially and principally the Usurer, for he hath such long Nayles, and so sharpe teeth, that he wil scratch & gnaw it downe, rather then it should stand. And if a man controule him for it, and byd leaue for shame, and tell him that in the ende it shall be too the ruine and destruction of the Citie, he shall finde that he hath an Iron sinew in his necke, and a browe of Beasse. And yet he wil be not reply and say that such as he is doe good seruice in the Citie, are very profitable members, and mighte ill be spared. And yet if you take him and looke in his mouth, you shall see his
D.2, teeth

A Sermon preached at

Luke. 6.

teeth all goze blood with eating and deuouring his needy debtors. Then let a man take one of them aside, & shew him the words of our Sautour Christ. Luke. 6 If you lende to them of whome you hope too receiue againe, what thanke haue you? For euen sinners lende too sinners in hope too receiue the like: Wherefore loue your enemyes, doe good, and lende, looking for nothing againe, and your rewarde shalbe great, &c. And what shalbe his answer: Tush, Tush, Scripture is scripture; but for all the Scripture, a man muste liue by his owne, and I tell you my money is my plough. Is it not a worlde too see that Usurers would be like plowmen: & yet nothing so vnlike: for the painefull plowman gets his liuing by the sweate of his owne browes: but the Usurer liues by the sweate and sweete of other mens laboures. Therefore they are such plowmen as the Prophet David speaketh of, Psal. 129. and their needie brethren may complaine of them, as hee did of their predecessors saying: The Plowers plowed vpon my back, and made long furrowes: And if they bee such plowmen, they

Psal. 129.

Paules Crosse.

they shall bee as withered grasse on the
house toppes, as appeareth in the ende of
the Psalmes.

But be it so, thy money is thy plough,
and thou thy selfe doost holde thy plough,
& couetousnesse doth drawe thy plough,
and the Diuel dooth driue thy plough,
and so thou plowest the furrowes of thine
owne confusion, and doost sowe the seedes
of thine owne destruction, and without
speedy repentance, shall reape the fruites
of thine owne damnation. And all be-
cause Scripture is Scripture, and thy
money is thy plough. For Whoso-
foeuer ploweth Iniquitie shall reape
mischiefe. Prou. 22. And thus much of
Mercie which the Lord willeth.

Prou. 22.

And not Sacrifice.

The seconde point to be noted. This
generall inhibition of Sacrifice, is not so
to be vnderstoode, as if the Lord would
haue all manner of Sacrifice utterly a-
bolished: but it is spoken by way of cor-
rection, because he coulde not abide this
Sacrifice which smelt of Hypocrisie. It
is expedient, therfore that there be a dis-
tinction made, what sacrifice the Lord wil
haue and what sacrifice he wil not haue.

D. 3. Sacrifices

A Sermon preached at

Sacrifices mentioned in Scripture are of three sundry sortes. The Sacrifice of the Jewes: The Sacrifice of Christe: The Sacrifice of Christians. Now these words are to be vnderstoode of the Sacrifice of the Jewes, which at the first were appointed by God him selfe to very good purpose: for after that man through disobedience had defaced the liuely Image of God in him, he could not approach the sight of G O D by any meanes, but needes hee must appeare more fullsome then vile stinck. .g Carion. Wherefore it pleased the Lorde in his mercie to worke the meanes of his reconciliation, which was by Sacrifice. And this Sacrifice thus ordayned was to be offred vppon as a witnesse of mans sinne, and as a figure of the pretious sacrifice of Iesus Christe, which one day should be offred vppon the Altar of the Crosse, for the full satisfaction of all sinne.

Nowe if any Sacrifice were offred otherwise then thus: That is, to acknowledge sinne, and to forshewe another Sacrifice to come, which was the Lambe of God Iesus Christe, it was
abhomi.

Pauls Crosse.

abhorrible to the Lorde and he would not haue any such too come in his presence.

And verely this it was which made him abhorre their Sacrifice : for many times they offered sacrifice vpon custome and for fashions sake, neither respecting the true sacrifice Christe, nor respecting their sinne, but rather committing the more sinne, and vsing Sacrifice as a Cloke to couer the same : Therefore the Lorde tolde them he would haue Mercie, and not such Hypocrisie vnder the colour of Sacrifice.

Hee might vse the like inhibition at this day against a number of gospellers. For many false Brethren abuse the gospel and make it a common Cloake for their Usurie, Adulterie, and Crueltie. To them the Lord might say, I wil haue Mercie and not the Gospel : Doe not the Gospel so professed as they professe it.

The seconde kinde of Sacrifice mentioned in Scripture, is the Sacrifice of Christ, which the Lorde wil haue : For howsoeuer hee tolerated the bloode of Sottes, and the bloode of Calues, for the

A Sermon preached at

time, yet hee coulde not bee pleased with any other, but with this onely. As for al other Sacrifices, they were but Shaddowes, this was the body: They were but huskes, this was the Kernel: They were but Chaffe, this was the Wheate: They were but Leaues, this was the fruite: They were but signes, this was the thing signified, and the trueth it selfe.

For Christe Iesus beeing the brightnesse of the fathers glozy, and the ingraued forme of his person, humbled himselfe vpon the Crosse, and offred his body to affliction, & his soule to anguish, & all too purge our sinnes, whereby hee hath wrought our atonement with God, and taken away the curse of the Lawe, and destroyed the woorkes of the Deuill, and tryumphed ouer hell it selfe.

O blessed Sacrifice, No saour but this could perfume our stincking soules. No sacrifice but this coulde pacifie the wrath of God. And heere deerely beloued we may see an other benefite, which we haue and inioy in Christe, who hath giuen him selfe a Sacrifice of a sweet smelling saour to God, that hee might purge our sinnes. The Lords make vs
thankful

Paules Crosse,

thankfull for this benefite, and faithfully
to take holde of it in all the assaultes of
Satan.

The thirde kinde of Sacrifice, is the
Sacrifice of Christians which S. Peter
callet an especiall sacrifice, acceptable
to God for Christs sake, and this kinde
of Sacrifice is manifolde as may be ga-
thered in Scripture. The Sacrifice of
a sorrowful heart. The Sacrifice of God, *Psal. 51.*
is a troubled spirite: and a broken and
contrite heart O God, shalt thou not
despise. This sacrifice Christians ought
to offer by as often as they call to minde
their wicked and sinfull wayes. Se-
condly we haue the Sacrifice of Righ-
teousnesse, which is newnesse of life, &
true godlines. This sacrifice Christians
are willed to offer by the prophet David: *Psal. 4.*
Offer to god the sacrifice of righteous-
nes, & put your trust in the Lord, that
is, walke in the light as Children of the
light, haue no fellowship with the unfaith-
full workes of darkenesse: Resist the flesh
& liue in the spirit: this is to offer sacri-
fice of Righteousnesse. Thirdly we find
in Scripture the sacrifice of Praise and
thanksgiuing, which is called the Calues
D. 5. of chri-

A Sermon preached at

Psal. 50.

Heb. 13.

Rom. 12.

of Christian lips: Offer to God praise & pay thy vowes vnto the most highe. That is, shew thy self mindfull of Gods benefits by thanksgiuing. Fourthly, we haue the sacrifice of almes, whereof the Apostle speaketh, To doe good and to distribute forget not: for with such sacrifice God is pleased. And this sacrifice is to be offered of much plenteously, and of little diligently, and it shall be accepted according too that a man hath and not according to that he hath not. Lastly we haue the Sacrifice of obedience, or reasonable seruice of God, which Saine Paule commendeth. I beseech you therefore brethren by the mercies of God, that you giue your bodyes a living Sacrifice, holy and acceptable too God, which is your reasonable seruice of God. This Sacrifice we are to offer as often as wee celebrate the Lordes Supper. For as the carnall Sacrifices of the Jewes, were too foreshewe the blessed Sacrifice of Christ to come: So muste this luely Sacrifice of our soules and bodyes bee offered vp too testifie that it is already come: that his body is already broken, and his blood already-
ready.

Paules Crosse.

ready shedd for the remission of sinnes.

Wherevppon it is that the Schoolemen say, that the Lordes Supper is a Sacramente and a Sacrifice. It is a Sacrament in that we receiue the bread and Wine in remembraunce that Christ his body was giuen, and his blood shedd for the remission of sinne. It is a Sacrifice, in that wee doe offer vpp our selues, that is, our soules and bodyes, too thewe our thankfulnesse for so greate a benefite.

These are the Sacrifices which Christians are of dutie to offer vnto God, who will haue them, and accept them for Iesus Christes sake. And in respect of these Sacrifices, Christianitie is a Royall priesthoode, and Christians are Royall Priestes: Their heartes are royall Altars: Their faith is Royall Incence: And their feruent loue towards God and man, is a Royall fire to make them haue a sweete sanour before God.

The Sacrifice of the Masse.

But what shall wee say of the Sacrifice of the Masse? Is not that holy sacrifice

A Sermon preached at

crifice to be numbred among those which the Lord will haue? When the Church of Roome, and all her Catholike children make so great account of it, which is of force to releace the tormented soules in purgatory: and to chace away Devils from the possessed in Earth: which whoso euer heareth, as long as he heareth, it he shall neuer wax olde: which preserveth yong children in their mothers wombes, & deliuereth both olde and young from all imminent perils and daungers.

No, I anouche and protest that the Lord will not haue it, strugle the Catholicks neuer so mightely, shuffe they neuer so cunningly, for the magnifying of their Idol: The Lord will not haue it. It is a worlde to see how euē of late they began to set vp their crests, and to clapp their wings, as if they would crowe the Pope day againe into England: & all because they imagine that their golden day begins to spring, wherein the masse shall shine againe. Yea they begin to looke vpon vs, as if the Devil should look ouer Lincolne: and doe account it halfe heresie to speake to any man that is a known Gospeller: They passe by vs humming & mumming

mumming: and whether they wishe our heads in their dishes, or their swords in our bellies wec cannot tell yea or noe: But let them knowe that their sacrifice of the Masse is too full of Idolatrie, abomination and blasphemie for the Lords to heare it. And doe they thinke that her maiestie, the Lords annoynted, wil heare it? God be thanked by the space of one and twentie peeres, shee hath bin a nursing and a naturall mother to the gospel, and now will shee become a stepmother, and fancy the Masse? No, it hath caused too many conspiracies and rebellions against her most noble persō, for her maiestie euer to brooke it: euen in pollicie.

And whereunto serue the Prayers of Gods children her faithfull subiects, but euen to beseech God to continue her maiesties godly proceedings: that shee may be so farre from backsliding, as to growe from grace to grace, & from faith to faith: that as shee hath planted & nourished the Gospel, so shee may not be ashamed of the Gospel, which is saluation to euery one that beleueth. Shee had neuer more faithfull subiectes, and I dare undertake shee neuer had more seruent Prayers, for her prosperi,

A Sermon preached at

prosperitie in gouernment & constancie
in Gods woorde. And as vile sinners as
they note vs to be, we doubt not but God
wil heare our Prayers in his good time.

And this I say to the confusion of all
bloodthirstie Passemungers, that it was
neuer sene yet, but what rekonning so euer
the wicked made, the cōtrary followed.

Pharao thought him selfe sure of his
pray vpon the Israelites, when hee had
them at the brinke of the red sea, but the
Sea swallowed him vp hoiste and all.

What accounte made Achitophel of
promotion and preferment, when he con-
spired against his maister David: but
when he sawe it would not be, did hee not
hang him selfe:

Those wicked Judges which falsely
accused that chaste matron Susanna, little
thought that they should haue beene do-
ned to death them selues:

Haman made a paire of Gallies,
and there was no way but poore Mar-
docheus must be trussed uppe, but you
knowe who had the first hanel.

Therefore let our aduersaries know,
that they cannot so lay their snares for
vs, but they may be taken therein them
selues

selues: They cannot so digge their
Pittes for vs, but they may fall there
in them selues: The Roddes they make
accounte shall beate out tayles, maye
scourge their owne: And their Golden
day, their Downes day. And this the
Lorde can doe for his Church, yea this
hee will doe, if wee pray vnto him, and
repose our selues vpon him: There
fore whyles our Adversaries harpe and
hope vpon our destruction, let them
quake and tremble for feare of their
owne: For the Lorde is high vnto all
those that call vpon him. As for the
sacrifice of the wicked, hee will not haue
it come to his presence. And thus saith
of Sacrifice.

The third do answer.

I came not to call, &c.

As if hee should say, Why should
you mistyke because I eate with publi-
canes and Sinners? I tell you truely
I came not too call such holy men as you
are, but miserable sinners as they bee
to repentance. An excellent saying,
and able too renewe and quicken any
sinners soule, how longe soeuer it hath
beene deade in the graue of Sinne.

All the

A Sermon preached at

All the world is not able to shew the like
Dichidate and souerain preseruatiue a-
gainst the bitter curse of the lawe. Hel is
selfe doth repine at this saying, and mur-
mure that euer man should haue so great
an aduantage against her. And I am be-
rely perswaded that if the deuill had fore-
cast that such an answer should be giuen
to the Pharises, he would rather haue ca-
ried them headlong into the sea, and haue
drowned thē as he did the heard of swine,
then they should once haue mooued the
question. For why? doth it not most liuely
shew and set forth vnto vs the benefite of
al benefites, I meane our calling in christ
which *Paule* tearmeth a holy calling, for
that it was not for our merits, but of gods
tender loue. There cannot be a greater en-
couragemēt to a Christiā man to animate
him in doing good works, thē to consider
that Christ came to cal him: & therefore the
Apostle telleth thē that they are called in
Jesus Christ, that is, adopted in Christ.
What a singular prerogatiue this benefite
hath aboue al other, as *S. Paule Ro. 8.* We
know (saith *Paule*) that al things work
together for the best vnto thē that loue
God, euen to them that are called of
his

2. Tim. 1.

Rom. 1.

Rom. 8.

his purpose. And what a mightie prooſe doth he bring to aſſure and warrant the faithful, that it is true which he hath ſpoken to their comfort: For thoſe which he foreknewe, he alſo predeſtinate to bee made like to the Image of his ſon, that he might be the firſt borne among many. Moreouer whom he predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whome he iuſtified, them alſo he glorified.

Therefore he that wil become ſtrong & invincible againſt aduerſitie, let him be mindful of his calling in Jeſus Chriſt.

This ſoueraigne benefit of our calling in Jeſus Chriſt wil appeare in your ſight to be the greater and more worthy benefit, if you marke wel the circumſtance wherewith our ſaviour Chriſt doth ſet it forth. I come not to cal, &c. In which words we are to note the circumſtances.

Fiſt the meanes of our calling, which is Chriſt comming. I come not, &c.

Secondly the parties which are called that is, ſinners: I come not to call the righteous, but ſinners. Thirdly the end and purpoſe whereto he calleth: To repentance.

A Sermon preached at

The first circumstance.

The more often I call to mind the miserable plight of man through sinne and disobedience, the lesse able do I finde my selfe to shewe and set forth vnto you the infinite goodnesse of God, our heauenly Father, in appointing so worthy a mean to call vs out of the bottomlesse pit of destruction, as his owne onely sonne: who notwithstanding he was of the very substance, and God eternall with him: yet by the power of the holy Ghoste was made man, to the end that both natures ioyned together in one, hee might in the flethe take away the filthinesse of the flethe, and fulfill Gods lawe, which man had so often broken, and beare the wrath and heauie indignation of his Father against sinne, whose comming was promised at the first by God himselte: hoped for by all the faithfull. Patriarkes: Figured & foreshewed vnder the sacrifice of gods law: often foretold and prophesied by all the Prophets: & at the length performed vnto our fathers and vs, vpon whom the ends of the world are come, and all to call vs to repentance and so to bring vs to euerlasting life. And this hath he himselte
often

Paules Crosse.

often beaten into our heads, if we had the
grace to consider of it. This is the wil of *Iohn. 6.*
him that sent me, that euery mā which
seeth the sonne, and beleueth in him,
should haue euerlasting life. Againe, So *Iohn. 3.*
God loued the world. &c. Also, I came
to seeke & to saue that which was lost. *Mat. 15.*
And I am not sent, &c. Nowe whether
Christ by his comming doth cal vs to re-
pentaunce, yea or no, searche diligently &
you shall easily finde.

His birch in suche base and hyle ma-
ner without harbour, without necessarie
furniture, without reuerence or regarde,
without forme or shape (as Esay sayth)
and not without hatred and daunger of
spightfull Herode, doeth it not touche
or moue our haughtie stomacks? doeth
it not pull downe our Peacockes tayles?
doeth it not make vs sorrie and asha-
med that our sinnes should make God to
thrust his onely and beloued sonne out of
his bosome to such beggerly state of re-
proch and miserie.

Then looke you vpon his life, which as
it began in such perfect humility, so it cō-
tinued in true fasting, dayly prayer, often
watching, weeping, sighing, patience
E. 2. righte

A Sermon preached at

righteousnes, innocēcie, & holines: which because it is a liuely patterne for all christians to follow, doth likewise call vs to repentance and amendment of life. Lastly his death conspired by his owne disciple, pursued by his owne nation, purposed by his owne father, & purchased by our sins, without any desert of his own: doth it not strike our hearts, and wound our consciences with remorse? Those bloody tears: those piteous grones, those cruell scourgings, those reprochtull buffetings, those bitter tauntings and raylings which bee put by in al patience as the due rewards for our sins: shal they not make vs moorne and lament, when they made the bayle of the temple to rent in sunder: the gates to open, the dead bodie to arise: the earth to quake and tremble, and the sunne to waxe darke? If an earthly prince shuld punish euery rebellion, treason, conspiracy, contempt, offence and default, which his subiects make, vpon his beloued son: would they not in pitie be ashamed, & sorry too? Our heauenly father punished the sinnes of the whole worlde vpon Iesus Christ his only begotten sonne, hanging him vpon the crosse. Oh then, where is our
our

Pauls Crosse.

our sorrowe? why are we not ashamed to heape sinne vpon sinne: and to naye him to the crosse againe? Thus is Christs coming the meanes of our calling, wherein are included other more special means, as ye shal heare in the next circumstance.

The second circumstance.

Moreouer in these wordes we are giuen to vnderstande: who they are which Christ came purposely to cal. I come not to cal the righteous, but sinners, &c. Vea and this circumstance may stirre vs vp to magnifie the benefite of our calling as much as any. For here we see plainly that he renounceth al those which think better of themselves then sinners: as these Pharises who dreamed that their owne righteousness was sufficient to fulfill the lawe without Christ. But what is the matter that he doth so flatly deny that hee came to cal the righteous? It is wel worth the noting. For whom doth he cal righteous, but those which trust onely in their owne righteousness and make no account of the righteousness of Christ. Nowe these he doth renounce. First because it was the determinate wil & purpose of his father which sent him, that whosoener wil make

A Sermon preached at

himself righteous, & is his owne Christ, & his own Iesus, shal lye stil in blindnes, & sleep in his own cōfution. An other cause may be, that forsomuch as he came purposely to seeke & to saue that which was lost: & the righteous imagin that they neuer went astray: therefore he lets them be as they are. An other reason may yet be taken of the setting forth his fathers glory: for that there shalbe moze ioy in heauen ouer one sinner that repenteth, then ouer ninety and nine iust persons, which need no repentance. And no doubt if hee had offered to cal them, he had but lost his labour: for had he said to them, as he did to *Matthewe*, Come & folow me; they would haue answered by and by, We follow *Abraham* our father: we follow *Moses* our Prophete: wee followe the lawe of God: we haue ceremonies: we haue traditions: wee haue prescriptions: wee haue our inuentions to followe: we looke for another maner of *Messias* to followe then such a beggerly outcast as thou art: Therefore go where thou wilt, we will not follow thee.

Therefore dearely beloued, beware howe you stand vpon your owne righteousness, because

Paules Crosse.

because of a few good workes: surely you
haue no more portion in Christ then the
veriest Pharisee that euer was: For if our
Saviour Iesus will be found faithfull in
his Messiahship, he must renouice you and
say: I came not to call the righteous:
Not the righteous: whom then? sinners?
sinners. Beholde dearely beloued, if you
thinke to reape the benefites of Christs
comming, you must humble your selues,
and become sinners: But how, or in what
maner doeth he call sinners? The calling
of Christ is of two sorts: the one is com-
mon wherewith we are in deed stirred vp after
a sort, but not effectually holden & brought
to the purpose, for that they are not plea-
sed with the meanes: as Gods worde, the
Sacraments, Sermons, &c: and this is
common to the reprobate & righteous, as
wel as to perfect & sinners. Now the other
is a conuenient and a mightie calling,
wherby the minds of sinners are touched
and thorowly charged: For in this very
manner hee doeth call sinners to repen-
tance.

First hee soundeth in their eares by the
voyce of his Lawe the greate daunger
of death and dampnation wherein they

A Sermon preached at

And because they haue so wilfully transgressed his cōmandements: & this stricks them in such horroz of their sinnes & feare of his vengeance, that they would be glad to be reconciled to God the father, lest he shuld poure vpon them their deserued punishment. Then he sends them the sweete comfort of the gospel, which shews them, that Iesus Christ is become their mediator & aduocate: & if they beleene in him, they shalbe safe & sure: wherbpō he giues thē faith, & plants it so fast in thē, that nothing can drawe them from Christ. And lest this faith shuld be Idle & frutlesse, he sends them the holy ghost: the spirit of adoption to work in their hearts according to their calling. And thus you see how Iesus Christ calleth sinners to repentance. If you should question farther with me & enquire of the time when hee calleth sinners: That is counsaile to vs. For there is no time excepted: there is no time to be in this world. Therefore let no man dispaire: For hee cannot bee called so late into the Lords vineyard, but he shal haue his penny wel & truely paid him. Lastly if you yet question further with me, and enquire the cause why he calleth sinners and not the

Paules Crosse.

righteous: I must either hold my peace,
or els with *Paule* exclaime, saying: O the
deepnes of the riches both of the wis- *Rom. 11.*
dome & knowledge of God. How vn-
searchable are his Iudgements, and his
wayes past finding out? Who hath kno-
wen the mind of the lord? or who was
his counsailor? &c. For dearly beloued,
be it knowen vnto you, & heauen & earth
shal beare me witnes that the Lord in his
doings is neither vniust, nor vnnmerciful:
No, he is most iust and most merciful. Is
not hee most iust which hath punished w
extreme rigor the offences of al those sin-
ners whom he calleth, vpon his own dear
son Iesus Christ: yea and wil not bountifule
to receiue them into his glory, vntill hee
hath perfectly iustified and sanctified the
in Christ: & is he not most mercifull, who
hath elected and called those which had
neither worke nor meat, but onely a true-
ly faith in the blood of Christ which hee
himself had giuen them? Therefore let al
sinners reioyce in the Lord againe and a-
gain, for Christ came to cal them, &c.

The third circumstance.

Lastly we see here to what end & pur-
pose we are called in Christ to repētance.

To

A Sermon preached at

To call sinners to repentance, is to worke two things in them: that is, to make the knowe their owne miserie, and too giue them faith whereby they may see their great felicitie in Iesus Christ.

*August ad.
Romanos.*

Repentaunce is tearmed *Vinum Angelorum*, the wine of Angels, for that the teares of a sinner more reioyce the Angels in Heauen, then any Wine doth the heart of man. To repent, as sayth Augustine, is to bee sorry for sinnes committed, & not to commit the like againe. In deede Repentaunce hath the rod of sorowe in one hand, wherewith she scourgeth her selfe when she calles to minde her former sinnes: But in the other she hath the Anchor of Faith, wherewith she taketh sure holdefast in the rock Iesus Christ: otherwise her owne teares would drowne her in the Seas of desperation.

Repentaunce in this place includeth Iustification, and is indeede the true and direct meanes to Iustification: For when the sinner is called to an inward sorow for his sinnes, once Iesus Christ for his comfort giues him faith, which faith bringeth to him by a heauenly violence al the merits of Christ, & applyeth them to the
sinful

Paules Crosse.

sinful soule. And this it is dearly beloued,
which makes repentance of that prero-
gatiue, that At what time soeuer a sin-
ner repenteth, the Lord will put al his
wickednes out of his remembrance, & that
there shalbe more ioy in heauen, &c.

O Lord Iesus Christ make vs partakers
of this priuiledge, & cal vs to repentance
that we die not in our sins. It is his time,
it is his time I say, dearly beloued, for
England to pray for the priuiledge of re-
pentance & pardon in Iesus christ. For let
England make the best of her self she can
deuise, she is but like a speckled leopard,
which hath fine black spots, for one white.
And to speake generally and truly, what
wickednes is there from which England
may wash her hands & say: I am not defil-
ed with any such.

The glorious gospel of Iesus Christ,
which should be our shield in al extremi-
ties, we tread it vnder our fette, as a vile
thing. Prayer which should be our sword
of defence alwayes, lieth rusting in the
scaberde of securitie. The olde sinne of
Damascus is renewed in Englande. She
thresheth Gilead with iron flayles: we
thresh the poore with the siluer flayles of
Usurie, which is al one.

A Sermon preached at

The wickednes of Israel is now twice done and committed in England. Shee solde the R. for olde shoes, we sell iustice for rewards which is all one.

In Israel a man and his father would go in vnto one womā: which is, the father defloureth a maid, & to make her amends marieth her to his owne sonne, which is all one. Yea euen the abominations of Sodome are multiplied in our dayes. Pride, Fulnes of Breade, Idlenesse and Contempte of the poore: For the which the plague of Sodome hanges ouer our heades, & would out of hand consume vs, were it not for those tenne righteous ones, which God be thanked we haue among vs, for whose sakes the mercie of God entreateth his iustice to spare the whole Realme. Therfore it is high time I say once againe for vs to praye for the priuiledge of Repentaunce: That so wee may weepe bitterly with *Peter*: & washe our sinners feet with the unfained tears of Repentance with *Mary Magdaline*.

Wherefore we beseeche thee, O heauenly father, be merciful vnto vs, & vouchsafe vs thy deare sonne Iesus Christ to call vs from the danger of thy displeasure,
and

Pauls Crosse.

and the buecannelle of our finnes, into
vntained repentance, that so in sorrow of
heart and luelinesse of faith, we may re-
ceiue the spirit of Adoption: whereby we
cry *Abba Father*. And that the same spi-
rit may certifie our spirit, that we are the
sonnes of God, albeit called, iustificed, and
glorified in Iesus Christ our onely Lord
and Sauour in whom grant vs the frui-
tion of thy glorious pleasure, with An-
gels and Archangels in thine euertlasting
kingdom: where thou reignest in al Pa-
testie, with Iesus Christ sitting at thy
right hand, and the holy ghost the spirite
of grace. To whom three persons and
one God be all glozy and ho-
nour, now and for euer,
Amen.



A Sermon preached at

The wickednes of Israel is now twice done and committed in England. Shee solde the R. for olde shoes, we sell iustice for rewards which is all one.

In Israel a man and his father would go in vnto one womā: which is, the father defloureth a maid, & to make her amends marieth her to his owne sonne, which is all one. Yea even the abominations of Sodome are multiplied in our dayes. Pride, Fulnes of Breade, Tolence and Contempte of the poore: For the which the plague of Sodome hanges ouer our heades, & would out of hand consume vs, were it not for those tenne righteous ones, which God be thanked we haue among vs, for whose sakes the mercie of God entreateth his iustice to spare the whole Realme. Therfore it is high time I say once againe for vs to praye for the priuiledge of Repentaunce: That so wee may weepe bitterly with *Peter*: & washe our sauiours feet with the vnfained tears of Repentance with *Mary Magdaline*.

Wherefore we beseeche thee, O heauenly father, be merciful vnto vs, & vouchsafe vs thy deare sonne Iesus Christ to call vs from the danger of thy displeasure,
and

Paules Crosse.

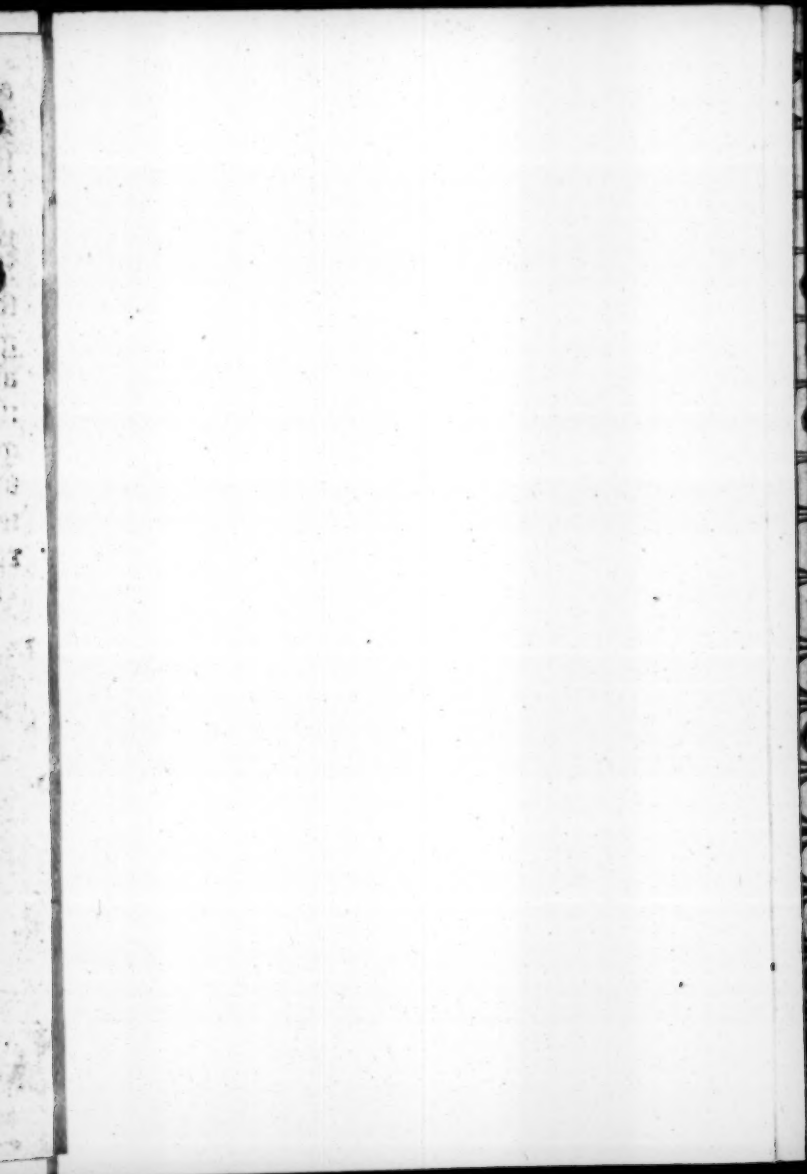
and the vncleannesse of our sinnes, vnto
vnsained repentance, that so in sorrow of
heart and liuelinesse of faith, we may re-
ceiue the spirit of Adoption: wherby we
cry *Abba Father*. And that the same spi-
rit may certifie our spirit, that we are the
sonnes of God, albeit called, iustified, and
glorified in Iesus Christ our onely Lord
and Sautour in whom grant vs the frui-
tion of thy glorious pleasure, with An-
gels and Archangels in thine euertlasting
kingdom: where thou raignest in al Ma-
iestie, with Iesus Christ sitting at thy
right hand, and the holy ghost the spirite
of grace. To whom three persons and
one God be all glory and ho-
nour, now and for euer,
Amen.





IMPRINTED
at London at the three
Cranes in the Vintee, by
Thomas Dawson, for Edward
Aggas, and Thomas
Charde, 1580.







9 IMPRINTED
at London at the three
Cranes in the Vintree, by
Thomas Dawson, for Edward
Aggas, and Thomas
Charde, 1580.



